

September, 1953

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The Crucifixion, Chinese

The Holy Cross Magazine

Sept.



1953

Poisonous, Incidental, or Vital?

BY FRANK DAMROSCH

HAVE you ever stopped to think about the meaning of the word, *vital*? It comes, of course, from the Latin word, *vita*, which means *life*. Food and drink, for example, are *vital* for the human body; or without them the *vita*, the life will cease. Then there are lots of things which we use and enjoy which we call incidental; we can take them or leave them. There are still other things which are definitely bad and which we will have none of if we are wise; things which we might label as poisonous.

Now we are going to talk about bishops and we are going to try to discover whether this order of the ministry is vital, incidental, or poisonous. There are plenty of people who consider it to be poisonous. The Puritans in the New England colonies were determined that no bishop should ever set foot upon their soil; and whenever there was a rumor that a bishop might be sent out from England, they talked about meeting the ship and making sure that he would not be allowed to land. If necessary they were prepared to throw him into Boston Harbor and let

him drown. Their modern spiritual successors would probably shrink from such drastic treatment and have become more or less used to seeing bishops around, but they still want no part in them.

The idea that bishops are incidental is wide-spread. It figures in most of the schemes for re-union, some Protestant denominations saying that they will accept bishops providing that the title does not mean anything or imply any special sacramental functions. Unfortunately some Episcopalians seem to share this notion. Is it consistent with the teaching of the Episcopal Church or does that teaching maintain that bishops are *vital* to the Church? To find out, suppose we consult *The Book of Common Prayer*.

First turn to page 529, The Form and Manner of Making, Ordaining, and Consecrating Bishops, Priests, and Deacons; commonly called The Ordinal. In the preface we find, "It is evident unto all men, diligently reading Holy Scripture and ancient authors, that from the Apostles' time there

have been these Orders of Ministers in Christ's Church,—Bishops, Priests, and Deacons." It is, then, the teaching of the Episcopal Church that there have always been bishops in the Church. On page 536 the first rubric in The Form and Manner of Ordering Priests says, "There shall be a Sermon or Exhortation, declaring the Duty and Office of such as come to be admitted Priests; how necessary that Order is in the Church of Christ." But the Preface to the Ordinal insists that "no man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon, in this Church, or suffered to execute any of the said Functions, except he be called, tried, examined, and admitted thereunto, according to the Form hereafter following, or hath had Episcopal Consecration or Ordination." You see, then,

Devoutly Kneeling

BY ANNE TROTT TALMAGE

VIII

AND FORGIVE US OUR TRESPASSES

There is not one among us who can lift
His head with conscience clear of guilt
and say
He has not felt the sands of misdeeds
sift
Beneath his feet. For we are swept
away
So easily by thought, and word, and
deed
Against the two divine commands that
we
Love first our God, and second that
we heed
Our neighbor, love him as ourselves,
and see
In him the love of God made manifest.
The burden of our sins lies with a
weight
Unbearable upon our souls. Lord, lest
Thou pardon us, we cannot bear our
fate.
We ask for Thy forgiveness first, and
then
Give us the comfort of Thy help again.

that the Prayer Book states unequivocally that priests are *necessary*, that is, *vital*; and that you cannot have a priest unless you have a bishop. By all rules of logic that makes bishops vital too.

This does not mean, however, that bishops are good for nothing except to create priests. In the Second Office of Instruction, on page 294 of the Prayer Book, the question is asked, "What is the office of a Bishop?" Of course this does not mean a room with a desk and some chairs; it means the functions of a bishop: the things that he does. And the answer is, "The office of a Bishop is, to be chief pastor in the Church; to confer Holy Orders; and to administer Confirmation. The first of these is administrative, and such cannot be called vital. These Christ's bodies which use the congregational form of organization and which will not tolerate any authority above the parish level, will consider any administrative officer, called by that name, poisonous. Others accept the idea of administrative officers as desirable, whether they be called bishops or something else is to them incidental. The English Wesleyans, for example, call such officers superintendents; whereas the American Methodists have adopted the title of bishop. Could we, then, unite with the Methodists by accepting their conception of the office of a bishop? No, because this conception is in variance with the second and third points of our definition, which describe *sacramental* as contrasted with *administrative* functions of a bishop. A Methodist bishop has not Episcopal consecration, nor does he ordain priests or confer the gift of the Holy Spirit in Confirmation.

We have now reached the point, I think, where we may state that the teaching of the Episcopal Church is that bishops are neither poisonous nor incidental, but vital for the functioning of the Church's sacramental life. Ah yes, this may have been the teaching of the Episcopal Church in the past, but why change it? Why do we not quietly shelter in the glorious cause of what Ronald Knox once called "Re-union all around."

The answer is simple. We cannot, because we believe that this faith of the Episcopalian Church is the only one that can

al Church is the faith of the whole Catholic Church; and we believe that the Catholic faith is the religion which Jesus Christ, God incarnate, revealed. Catholic sacramental life cannot exist without bishops, nor can the Church continue without them. There is a sect called the Catholic Apostolic Church, commonly known as the Irvingites from the name of its founder. Irving ordained twelve apostles and ordered that when they died there were to be no further ordinations. He could scarcely have planned better for the extinction of his sect; one by one its parishes are going out of existence. Our Lord promised that His Church should endure to the end of the world and planned that His apostles *should* have successors. The sixteenth century reformers asserted that our Lord did not institute any order of bishops and they found arguments in a certain ambiguity which confuses the words used in the New Testament, *episkopoi* and *presbyteroi*, translated respectively as bishops and presbyters or priests. This subject is too big to be dealt with exhaustively here; let me simply set down certain facts.

1. Our Lord chose twelve Apostles to begin His Church. One fell by the wayside and the eleven felt that by the casting of lots the choice of St. Matthias was actually made by our Lord. He Himself added another apostle, St. Paul. That others were given apostolic authority and power is evidenced by the case of St. Barnabas.

2. There is no evidence in the New Testament that presbyters (or elders, as the King James Bible translates the word) were ordained; but there are definite accounts of the laying on of hands by the apostles to create elders and deacons.

3. There is no evidence that either presbyters or deacons administered Confirmation; on the contrary, two Apostles made the journey to Samaria to confirm the converts of St. Philip the Deacon.

4. By the end of the first century the order of bishops had taken over the functions of the Apostles. St. Ignatius, Bishop of Antioch, wrote that the bishop was the head of the local church and that without a bishop there is no Church. As Father Spencer,



O.H.C., points out in his book, *Ye are the Body*, St. Ignatius was martyred before 117 A.D., had been bishop for some years, and was probably old enough to remember when St. Paul was in Antioch. At all events we know that he was linked directly, through his mentor St. Polycarp, with the Apostolic teaching.

Protestants would have us believe that somehow in the first century the Church was changed into something utterly different from what our Lord intended it to be. Yet He spent at least part of the great forty days of His risen presence with the Apostles between Easter and the Ascension "speaking of the things pertaining to the kingdom of God," which kingdom in its earthly manifestation is the Church. With this instruction ringing in their ears, would the Apostles deliberately have done things which were not in accord with our Lord's will?

It is an undisputed fact that from the end of the first century until the sixteenth, the office of bishop was considered vital. It is equally undisputed that during those centuries there was maintained the Apostolic Succession, each bishop at his consecration receiving his power from other bishops. Of course the Apostolic Succession and the order of bishops are not the whole story when it comes to maintaining the life of the Church. The preservation of the Catholic, Apostolic faith in its wholeness is vital too. But with that we are not at the moment concerned, except to note that according to that faith the sacraments are the life-blood of the Church. To maintain that life-giving stream bishops are neither poisonous nor incidental, but vital.

What "Catholic" Means

BY JOHN S. BALDWIN, O.H.C.

"H E'S no Catholic!" Or, "That's no Catholic parish!" How often are bricks of this sort thrown—and how often from behind the victim's back! What is the truth of the matter? What *makes* a person or a parish Catholic?

Is it the use of Catholic ceremonies and decorations? Is it that we bow and genuflect and make the sign of the cross; or in the case of the parish, that its altar has a crucifix and the correct number of candles, and that its clergy wear proper vestments when they say Mass? No, we are not making light of these things. On the contrary, we think that, in their place, they are important. God is the supreme Artist. He loves to have things beautiful. Look at the sunset and the flowers and the snow-capped mountains and the stars. They are beautiful because they come from God. God loves to have things beautiful in church, too. And the same goes for church courtesies. To show our reverence for the cross on which He died for us, and for the Sacrament in which He comes to our hearts, is just to be polite to God. This is not required, but it is the part of Christian good breeding. It has the importance that courtesy has the world over.

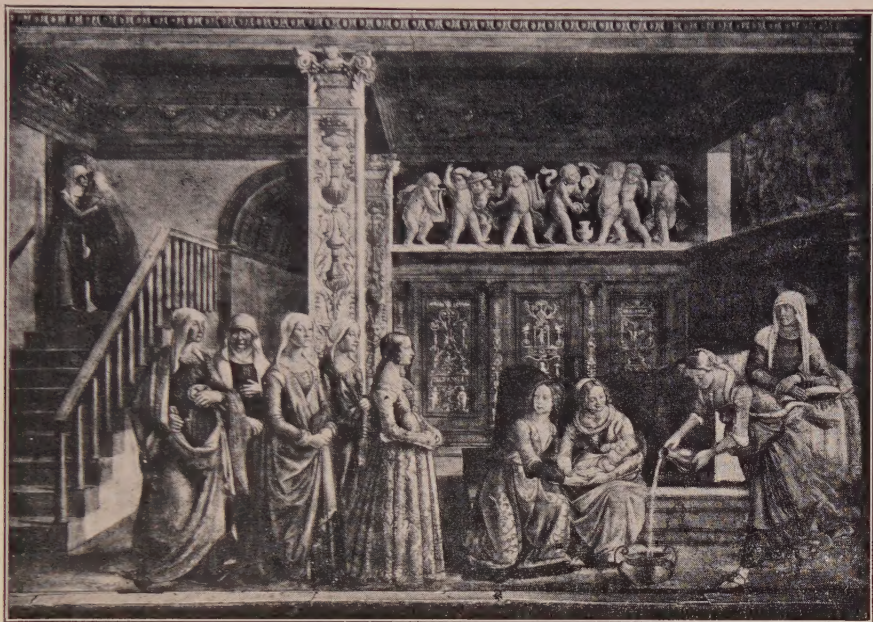
Yes, but the *forms* of courtesy continually vary. Your West African is a gentleman to the core but he has his own way of expressing it. Instead of shaking hands he snaps fingers. His morning greeting is, "Are you awake?" When we are his guests we do not try to impose our courtesies on him—that would be boorish. If we want to be polite to him we must learn to do it in *his* way. And so we ought to do in church. The part of politeness is to follow the custom of the parish. For it is not only in Episcopal churches that such customs vary. They vary in Catholic churches all over the world. In France to this day the proper title for a secular priest is "Mister." The correct number of candles for an altar—well, if you want

some fun, read Chapter XII of *The Shape of the Liturgy*, by Dom Gregory Dix—Catholic if there ever was one. In leaving all such questions to be decided by the good taste of each congregation, our part of the Church has done the Catholic thing.

What is it then that makes us Catholic? Is it the use of Catholic additions to our rites (the correct word for what is said as distinct from what is done)? Is a Mass Catholic only if it begins with the Preparation at the foot of the steps and ends with the Last Gospel? One hopes not. For neither the Preparation nor the Last Gospel were officially added to the Mass until 1570. If the Mass is Catholic without them, then there was no Catholic Mass anywhere for more than fifteen hundred years.

Not that all is settled by the date. The first century is no holier than the sixteenth. God the Holy Ghost was guiding the Church in the days of the Counter-Reformation as much as He was in the days of St. Paul. Very true. But has He stopped? And do you know what He is at work on now? Nothing less than on *revising* that paragon of all paragons, the Roman Mass! Read in *The Living Church* of November 9, 1952, the article of Fr. Palmer, S.S.J.E., on *Roman Catholic Liturgical Revision*. Forty-eight leading liturgical scholars of the Roman Communion convened by order of the Pope, have recommended, among numerous other reforms, that the Preparation and the Last Gospel (and presumably all that follows it) be dropped. With quiet humor Fr. Palmer points out that they are making their Mass more and more like that of the Prayer Book.

Is it then the other services that show whether we are Catholic or not? Are we Catholics if we say the Rosary, make the Stations of the Cross, and go to Benediction but Protestant if we don't? Note, please, what we are asking—not whether these devotions are legitimate, or beautiful, or helpful—we think that they are. But what we



THE NATIVITY OF THE BLESSED VIRGIN MARY
By Ghirlandajo
[September 8]

king is the quite different question, Must Catholic use them? And again the answer is partly in their date: many generations of Catholics had lived and died before these devotions were thought of. But there is a much more fundamental answer: that these are only popular devotions, *they are not the prayer of the Church*. It is in the words of the Office and the Mass that the Holy Catholic Church prays. To be Catholic, we must learn to pray with her, in her official liturgy. That, at any rate, is what the Holy Ghost has been saying to East and West and North and South for many a year.

What then *does* make us Catholic? Is it the keeping of a Catholic rule of life? Is it that we make our confessions, and go to Mass on Sunday, and keep the Friday abstinence, and receive Communion fasting, and do the other things that disciplined Christians do? Well, now at least we are getting "warmer." For certainly we have no right to call ourselves Catholic *unless* we do these things. Technically, of course, any individual is Catholic who has been validly baptized—just as anyone is American who has been born in the United States. But a real Catholic, like a real American,

is one who lives the corresponding life. To live the Catholic life means to do those things that the Catholic Church recommends. We say "recommends" because in our part of the Church it is our considered policy to explain and advise rather than to require and enforce. We want our people to use their heads. But if we use ours we shall follow the advice of a Church with nineteen centuries of experience. That Church recommends that we make our confessions, that we go to Mass every Sunday, that we keep Friday and Lent, that we receive Holy Communion fasting—that we accept the discipline that has been handed down. And it asks us to do this, not spasmodically, by fits and starts, under the impulse of the way we feel, but regularly, faithfully, rain or shine. It asks us, in short, to live by rule. It says, "You need it." For it is only through discipline, voluntary but steady, that Christian character is formed.

Is this discipline sufficient? Is every individual who fulfills it Catholic? How we wish we could answer "Yes!" Alas, we cannot. For this discipline has for its main effect to train the individual. And for Christians individual devotion is not enough.

Christianity, unlike some forms of mysticism, is not the flight of the alone to the Alone. It is God taking us up into the life of a Family. God's Family, the Holy Catholic Church, is composed here on earth of imperfect people, imperfect parishes, imperfect dioceses, imperfect national churches, imperfect "communions." But if because of its imperfections we hold back from it and live, however devoutly, by ourselves, we have missed the Catholic spirit—the spirit of the Church.

It is easy to miss. For the "practicing Catholic" is peculiarly open to a subtle temptation—the temptation to notice how "different" he is. And that sense of being "different" builds a wall between him and others, invisible but real. Behind that wall he lives—alone. But no Catholic *can* live alone. To be a Catholic is to live in fellowship, to live in God's Family.

This applies, moreover, not only to the individual but to the parish. A parish too can think of itself as "different" from other parishes, and by that thinking build a wall around itself. A parish can pride itself on the "Catholic" way in which all its things are done, and by that pride set itself apart from its diocese, from its national church, even from its communion. But to set ourselves apart, to live on a devotional or liturgical island, is the opposite of Catholic. To be Catholic is to be immersed in the life of the *Church*. To live in isolation is individualistic. To be Catholic means to think with your Church, to worship with your Church, to work with your Church, to lose yourself in your Church. For the parish, as for the individual, to be Catholic means to live in the Family.

And it means to live in our part of it,



not to pretend to live in some other part. The leaf must live on its branch, not on some other. Other branches may be prettier and bigger, but the only branch from which it can get any sap is the branch it is on. If it is separated from its own branch it shrivels and dies. Other parts of the Catholic Church may, when seen from a distance, look fairer than our part. But our part, the part in which God grafted *us*, is the part that gives us spiritual life. We must live where we are or else die. To pretend to live somewhere else is to flee from reality, to live in a dream. To be real Catholics we must live in the Church we are in.

The test of a Catholic parish, therefore, is its relation to its diocese. Its support of unofficial groups such as confraternities, fellowships, guilds, and unions proves very little. For these are composed, as the saints are, of people who are already congeneric. The test is how we stand with the unselected group. Are we heart and soul in every legitimate¹ diocesan affair? Or are we off by ourselves because, forsooth, at diocesan meetings things are not done to our taste? What should they be? The very fact that tastes other than ours are represented points to the diocese being Catholic. That is part of what the word means. "Catholic" means (1) teaching the *whole* Gospel and (2) welcoming *all* people, of every temperament, background, taste. When we learn to welcome them all and can take our full share in all that our diocese does, then, and then only, are we on the way to be Catholics.

1. "Legitimate," because, alas, it is possible for a diocese, composed as it is of fallible human beings, to embark on projects which contravene its fundamental laws. To require that all be invited to Communion who "love the Lord," is to evade the plain direction of the Prayer Book. To sanction the "marriage" of one who, in the sight of God, is still married to another, is to fly in the face of the Canons. To invite unordained men to do what can validly be done only by a bishop (or even by a priest) is to defy the Ordinal and the Canon. These are not matters of taste. They are matters of right and wrong. In such matters a Catholic must "obey God rather than men." All honor to those who have stood, and if necessary suffered, for what they knew to be right. But it is one thing to stand apart on a clear issue of right, and an entirely different thing to **remain apart** after that issue is past. Achilles sulking in his tent was no Catholic.

So You're To Be A Godparent

BY LEE STEVENS, O.H.C.

THE Gray's telephone rang. Emily Gray picked up the receiver. She recognized the voice spilling over excitedly the other end as Melissa Miller's.

"Emily! Guess what! The Johnstones have just called to ask Robert and me to be godfather and godmother to their adorable new baby. I'm so thrilled! It's such an honor. I haven't the foggiest notion what a godmother is, but I've told them we'll be delighted. There're having a big party at their house immediately after the christening, and I'm wondering what to wear. What do you think my black lace. . . .?"

That evening the Gray's telephone rang again. This time George Gray answered. Bob Miller's booming voice made him smile slightly.

"Hullo! That you, George? Well! Guess you know who this is. Melissa says she called me this morning and told her the great news. We're to be godparents or something. Judge Johnstone's new baby next Sunday. Isn't that a stroke of luck? Quite a feather in the cap of a struggling lawyer like me, eh, Georgie? Melissa says there's to be a big party at the Judge's to celebrate after the business at the Church. Nothing less than champagne will do for this occasion! And all the big-wigs in town will be there, I expect. It'll be quite an affair. . . . money's no object with the Judge, you know. . . ."

Suppose YOU were asked to be a godparent to a friend's new baby. What would YOUR reaction be? Would you know what it's really being asked of you? Would it be just a flattering "honor" extended to you by your friends? Would it mean just going to the Church with the family for a "christening" service, standing by to repeat the baby's first names to the clergyman while he poured some water over the infant's head; then perhaps going on to the baby's home for a big celebration?

The invitation to become a godparent IS an honor indeed. . . . a rare one. In extend-

ing it to you, the new baby's parents are saying that you are the kind of a practicing Churchman into whose hands they would be willing to entrust the spiritual heritage and the nurture and development of their child's soul. . . the most important thing in the world to him. It is an honor, but it is much more than that. It is a tremendous challenge which involves grave responsibility. If you accept the invitation, you should give it much careful and prayerful thought, considering fully what it is you are undertaking. What follows here is submitted to you as a prospective godparent in the hope that it may help you to fulfill your important office intelligently and well. . . to the glory of God and the spiritual well-being of your godchild.

WHY DOES THE CHURCH REQUIRE GODPARENTS?

The event which gives rise to the need for godparents is, of course, the Baptism of an infant. The baby should be brought to the Church to receive this Sacrament just as soon as possible after his birth.

To understand the need for godparents, we must try to understand something of the wonderful mystery of Holy Baptism and what happens there to the soul. Let us turn for a moment to the Offices of Instruction in the Book of Common Prayer (Page 283):

Question. What is your Christian Name?

Answer. My Christian Name is

Question. Who gave you this Name?

Answer. My sponsors gave me this Name in Baptism; wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven.

Holy Baptism is one of the two Sacraments essential to the salvation of the soul. In the words of the Reverend Vernon Staley:

"In our Lord's conversation with Nicodemus, recorded in St. John iii., He declared a new birth of water and of the Spirit to be

a necessity to entrance into His kingdom. Our Lord referred to the Sacrament of Baptism, which had been foreshadowed in His own Baptism, and which He was about to institute before His Ascension in the charge given to the Apostles,—‘Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost’. (St. Matt. xxviii. 19).

“Holy Baptism is the initial act of God upon the soul, whereby it is transferred from a natural condition to a state of grace. Hence, it is called by Jesus Christ the New Birth. He said,—‘Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.’ (St. John iii. 5). The kingdom of God here named is the kingdom of the Incarnation, the realm of grace. By Holy Baptism we are incorporated into the mystical Body of Christ, for we are ‘baptized into Christ’. (Gal. iii. 27). In this Sacrament, the germ of the new life in Christ is implanted in the soul. ‘Baptism doth also now save us.’ (I St.

Peter iii. 21). It saves us from the ill effects of our natural descent from the first Adam: it places us in a state or condition in which, if we continue, we shall finally be saved.

“On this account, it is reasonable to baptize infants, for they cannot too soon be transferred from a natural state to a state of grace. To delay Baptism is to give time and opportunity for the old nature to grow and to gain mastery in the soul.

“The effect of Baptism is threefold:

1. It remits all sin, original and actual.
2. It bestows sanctifying grace, and endues the soul with the heavenly virtues of faith, hope, and charity.
3. It makes the recipient a member of Christ, the child of God, and an inheritor of the kingdom of heaven.

“The use of water symbolizes the process of cleansing, and the word *baptism* signifies ‘washing’. St. Paul describes Baptism as ‘the washing of regeneration,’ i. e., the laver, or bath, of the new birth.”

The Catechism in the Prayer Book of our Mother Church of England states clearly the interior disposition required of candidates for Holy Baptism:

Question. What is required of persons to be baptized?

Answer. Repentance, whereby they forsake sin; and Faith, whereby they steadfastly believe the promise of God made to them in that Sacrament.

Question. Why then, are infants baptized when by reason of their tender years they cannot perform them?

Answer. Because they promise them by their Sureties [i.e., godparents]; who promise, when they come to age, themselves are bound to perform.

As the theologians tell us, a baby is not capable of faith or of penitence. Nor is he capable of putting any barrier in the way of the flow of God’s sacramental grace. Therefore the dispositions (faith and penitence) necessary in an adult for the beneficial effects of Baptism to go to work in the soul, are not necessary in an infant. In other words, the question asked in the Catechism—“What is required of persons to be



KNEELING ANGEL

By Giovanni Amadeo

(Courtesy of the National Gallery of Art, Washington, D. C.)
[Kress Collection]

ized?" does not mean what is required for a *valid Sacrament*, but what is necessary for beneficial reception of the Sacrament...and this only in the case of an adult. Throughout her history the Church has always encouraged the Baptism of babies as soon as possible after birth. The denial of baptism to infants began in the 16th Century among certain sects, such as the Anabaptists. It is well to remember that, after all, children are given no choice about being born into the natural world. The least we can do is to assure their prompt initiation into the supernatural through the sacramental means God has in His great love provided. The child should not be denied his spiritual new birth and incorporation into Christ merely because he cannot take vows for himself. So the Church directs that he shall have sureties...those who will act for him. The Prayer Book reads:

"There shall be for every Male-child to be baptized when they can be had, two Godfathers and one Godmother; and for every Female, one Godfather and two Godmothers; and parents shall be admitted as Sponsors if it be desired." (Page 273).

Historians tell us that there has never been an age in the Church in which there is any indication that infants were ordinarily baptized without sponsors or godparents. Tertullian (one of the earliest Church writers, born about 160 A. D. in Carthage) bears witness to the fact in his "De Baptismo," (KVIII. St. Augustine, St. Basil and others bear similar witness. If we go back to Jewish roots, we discover that the Jews required for an infant proselyte that the father or at least three grave persons should answer at his baptism.

WHAT DOES THE GODPARENT PROMISE?

Certain solemn promises or vows are made at a public Baptism, the observance of which is the candidate's part in the Baptismal Covenant. They are:

1. To renounce the devil and all his works.
2. To believe in God.
3. To serve Him.

In the case of an infant, this profession and



KNEELING ANGEL

By Giovanni Amadeo

(Courtesy of the National Gallery of Art, Washington, D. C.)
[Kress Collection]

these promises are made in his name by his godparents. They simply promise that he shall fulfill his part in the Baptismal Covenant as soon as he is capable of so doing. As a godparent, you would take the following vows in the name of your godchild. In the words of the Book of Common Prayer (Page 276):

Minister. Dost thou, therefore, in the name of this Child, renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the sinful desires of the flesh, so that thou wilt not follow, nor be led by them?

Answer. I renounce them all; and, by God's help, will endeavour not to follow, nor be led by them.

Minister. Dost thou believe all the Articles of the Christian Faith, as contained in the Apostles' Creed?

Answer. I do.

Minister. Wilt thou be baptized in this Faith.

Answer. That is my desire.

Minister. Wilt thou then obediently keep

God's holy will and commandments, and walk in the same all the days of thy life?

Answer. I will, by God's help.

Minister. Having now, in the name of this Child, made these promises, wilt thou also on thy part take heed that this Child learn the Creed, the Lord's Prayer, and the Ten Commandments, and all other things which a Christian ought to know and believe to his soul's health?

Answer. I will, by God's help.

Minister. Wilt thou take heed that this Child, so soon as sufficiently instructed, be brought to the Bishop to be confirmed by him?

Answer. I will. God being my helper.

In making these promises, *you bind yourself solemnly before God to fulfill them!* You are the one responsible (if the parents fail in their heaven-sent duty) for seeing that the child carries out his part of the Covenant he has entered into with God through you. Holy Baptism is not magic. To quote again the Reverend Vernon Staley:

"We must not think that because a person has been born again, he will necessarily be saved. Regeneration is not final salvation, but it places the soul in such a relation to God as to make salvation possible. The germ of the new life, implanted in the soul at Baptism, needs to be cared for and developed. The new life in Christ is as a seed within the soul, which needs to be watered and tended that it may live and grow, until sin is destroyed and the new life perfected. There are thus two forces at work in the

God so loveth us that He would make all things channels to us and messengers of His love. Do for His sake deeds of love, and He will give thee His love. Still thyself, thy own cares, thy own thoughts for Him, and He will speak to thy heart. Ask for Himself and He will give thee Himself. Truly a secret hidden thing is the love of God, known only to them who seek it, and to them also secret, for what man can have of it here is but a slight foretaste of that endless ocean of His love hereafter.

—Edward Bouverie Pusey

soul of the regenerate man. Good and evil meet in the baptized, and one or other must in the end prevail. The issue of the conflict depends upon the will, working with, or against grace."

And elsewhere he says:

"Should a baptized person depart from God by unbelief, or by a course of grievous sin, such an one needs conversion. He cannot be rebaptized, for the soul can only be once 'born of water and of the Spirit'."

Lack of space will not permit us here to consider at length the case of those persons who, through no fault of their own, are not baptized. We must leave them in the hands of their infinitely wise, all-powerful, and loving Heavenly Father. His power to save is not, of course, limited to His Sacraments. But we who know and have received from Him those sacramental means of salvation, the divinely covenanted way with which in His Body the Church, would be gravely culpable were we to ignore the same. Knowing Holy Baptism to be God's covenanted way, the normal and sure way which He has ordained for entrance into His kingdom, we are bound to take it.

WHAT ARE YOUR OBLIGATIONS AS A GODPARENT?

Before we go on to state your obligations as a godparent, it may be well to give a warning. Godparents should never be in any way obnoxious or interfere in any uncharitable or unhappy way with the action of the parents. It must be kept in mind that in the parents' solemn duty (and ordinarily their dear and heartfelt desire) to perform the following services for their children. They have the primary privilege and responsibility, laid upon them by God in parenthood, for their children's upbringing according to both God's law and man's. Your cue, so to speak, for taking more direct action as godparents lies generally in two instances: (1) if the parents die, leaving the godchild completely alone or perhaps without close relatives; and (2) if the parents neglect their duties in seeing that he receives religious training in his Faith. In either of these events, you would be deeply concerned



CHRISTUS REDEMPTOR
Medieval Italian Wood

and should keep a discreet eye on developments. Your duty would be to do everything in your power . . . gently, quietly, lovingly . . . to see that your godchild received his religious training and acted in accordance with it. Should the parents prove indifferent or unsympathetic, you would use discreetly what moving persuasion you could, but without any attempt to force them, remembering that theirs is the final authority, not yours. Should your kindly efforts to discharge your responsibility to the godchild be rejected, the parents would be held accountable before God. You would have tried to fulfill your

promises made in good faith to God at the Baptism. The thing to do thereafter: keep everyone involved in the matter much in your prayers, and stand by ready to do anything you could in case the opportunity presented itself. Realizing, then, that godparents should do nothing contrary to the will and expressed desires of the parents, we go on to outline briefly the godparent's obligations.

As a godparent you are bound:

1. To see that the child is taught, as soon as he can learn, "what a solemn vow, promise, and profession he hath here made by you." (Church of England Prayer Book).

2. To see that he attends Church regularly to worship, to learn about his Faith, to serve, and to fulfill all his duties as a member of Christ's Body the Church.

3. To see that he learns the Creed, the Lord's Prayer, the Ten Commandments, and receives sufficient instruction in morals and the Faith to enable him to live a fully Christian life.

4. To see that he is brought to the Bishop to be confirmed when sufficiently instructed. At what age? When he has reached the age of discretion, i.e., when he knows the difference between right and wrong and can choose intelligently. The Church has never arbitrarily set an age, knowing that it depends upon the individual child. Some children at the age of seven are more ready than others at the age of thirteen. Do not allow his confirmation to be put off until the child can "understand" the mystery of what is happening to him. You are an adult. . . do YOU understand it? (The primitive Church and the Eastern Orthodox Church does it to this day . . . always administered Holy Baptism and Confirmation to the infant at the same Service as parts of one action. In the Western Church they have become separated as two Sacraments.)

Do not expect him to "choose" whether or not he will be confirmed, any more than he is expected to "choose" whether or not he is going to attend public school. You promised God to bring him to the Bishop to be confirmed. Lead him into it lovingly. . . guide his steps through the early, formative years so that he will look forward eagerly to the day of his Confirmation.

AS A GODPARENT, WHAT IS YOUR RELATIONSHIP TO YOUR GOD-CHILD?

Strictly speaking, your formal obligation as a godparent ceases when your godchild has renewed his baptismal vows at his Confirmation, and has there taken the responsibility for them upon himself. But godparenthood is more than just a "formal" matter. When you become a godparent, you contract a deep spiritual relationship with your godchild. Caesarius of Arles (Bishop and theo-

logian who lived 470-543 A.D.) speaks clearly of the close spiritual relationship entered into with the child. This relationship is, indeed, so close, so deep and real that in certain parts of the Church it has been held to be an impediment to any possibility of marriage between godparent and godchild.

HINTS ON HOW TO BECOME AN EFFECTIVE GODPARENT.

Over and above the "musts" stated above here are some hints on how to become a good godparent.

1. Pray every day without fail for your godchild.

2. Foster a close personal relationship with the baby from the beginning. Cultivate a deep and abiding love for him, an interest in all his doings and in his general well-being. Let him know you love him. Admonish him if he needs it and it lies within your province.

3. Be the kind of person to whom he can turn with his problems in any crisis of his life. . . and especially when he feels it is something he can not take to his parents. A Chicago godfather recently told me of an experience along this line with his godson who was trying to make the momentous decision as to what university to attend. He had been accepted at Yale, but Princeton had not yet been heard from. At the last moment a special letter came from Princeton announcing his acceptance by that university. The lad's parents were away, and he sorely felt the need of wise counseling. It was eleven thirty at night, but without hesitation he telephoned his godfather and asked if he might see him at once. The godfather jumped out of bed and into his clothes and met the boy. In a lengthy session they worked through the problem to the point where the boy could make an intelligent decision.

4. Invite your godchild early to go to Church with you. . . especially if his parents are slothful about attending. Call him.

5. Visit him regularly. Invite him to visit in your home; he should feel as though it were a "second home." If you live at a distance, write him regularly. The ideal would

be once a month; you ought to write *without fail* four times a year, at the very least. Send him a good photograph of yourself. You will find that, even though he may live at such a distance that you have not yet been able to see him, you will be a distinct and well loved person in his mind and heart. It can happen through sending photographs and writing regularly from the beginning. If you will excuse a personal reference, I will cite an instance.

As Chaplain aboard ship in the last war, I came to know our ship's doctor very well. After the war, he wrote from the south asking if I would consent to become godfather to the new little son who had just arrived in their home. Delighted, I wrote that I would. Because of distance, I had to become godfather by proxy. I sent little J.V. a present of something that had always meant a great deal to me. I began to write him every month; sent him a photograph of his godfather. His parents wrote to me at intervals, enclosing snapshots, sending a photograph at Christmas, etc.

More than two and a half years elapsed in this fashion before the opportunity came for me to visit their home. When I wrote that I could come, Margaret replied: "The boys are wild with excitement. Little Johnnie has concocted a sort of chant that he repeats over and over, 'Guess who's coming to see me in July?' No one dares answer; only he can do that. And the triumphant answer comes, 'My godfather!'"

My train pulled in too late in the evening for me to see the boys. In the morning I was awakened by the scampering of small feet and excited giggles and whisperings outside my bedroom door. I could gather that J.V. and his slightly older brother were struggling vainly to get a peek at the long-awaited godfather through the keyhole! As I put my hand on the doorknob to slip into the bathroom to shave, the two raced madly down the corridor and round the corner out of sight, shrieking with excited laughter. Finally, clothed and shaven, I opened my door. There in their doorway across the hall stood Doc and Margaret and young Jimmy . . . and beside them the handsomest



THE BAPTISM OF CHRIST

By Joachim Patinir

(Courtesy of the Metropolitan Museum of Art)

sun-browned little two-year-old I'd ever seen. His brown eyes were big as saucers, full of excited expectation. When they fell on me, a tender shyness seemed to fall over

him like the blush of a rose, but the eyes never left mine.

I knelt on one knee and held out my arms.

"Hi, little godson," I said softly. "I love you. Have you got a great big bear-hug for your old godfather?"

A rush of little feet and he was in my arms, head buried on my shoulder, giving me the biggest and most wonderful bear-hug you've ever seen. I wouldn't take a million dollars for that moment!

6. Give worthwhile gifts to your god-child at his Baptism, Confirmation, and on his anniversaries. On occasion give him something of your own that you have long cherished. Here are a few examples of suitable gifts:

- a. Book of Common Prayer
- b. Bible
- c. Devotional Manual, book of private prayers.
- d. Crucifix
- e. Materials for making a private prayer corner in his room, i. e., a prayer desk, a dossal hanging, a crucifix to hang in the midst of it, etc.

f. Holy pictures, nicely framed

7. You might well assist with your god-child's education, especially if his parents are not possessed of abundant financial means.

8. In the event of the death of his parents, and there were no near of kin to take him, it would be a wonderfully fine thing for you to take him into your own home and rear him. This is not of obligation, of course.

CONCLUSION

Godparents may assume their obligations by proxy. If you cannot be present at the Baptism for some serious and unavoidable reason, another may be delegated to act for you. If that is necessary, at the hour of the Baptism you should be on your knees (in your Church if possible) solemnly taking the baptismal vows before God.

Do not consent to serve as godparent for too many youngsters. You cannot then fulfill your obligations to them, and it is not fair either to them or to yourself...or to God. Some well-meaning persons agree to "stand

up" at the font as sponsors for child after child through the years until there are so many that they cannot keep track of them. I once heard such a person remark, "I have no idea who or where many of my godchildren are!" Obviously this is wrong.

If you do not intend to fulfill the promises, or can not... *do not accept* the invitation to serve as godparent. Two things are essential: the honest intention of assuming the obligations involved, and the ability to do so. Religious (monks and nuns) should not be asked to serve; their separation from the world makes it difficult, if not impossible to fulfill the obligations.

A word to parents. Choose your child's godparents with the greatest care. Your child's soul, his spiritual nurture and development, are of supreme importance. You may have to entrust them one day into the hands of his godparents. Do not select the latter just because you happen to like them, or just because they happen to be close friends of the family. Think of your child's spiritual welfare. Ask these questions about the prospective godparents:

- a. Is he a practising Churchman?
- b. Is he the kind of person I'd want to bring up my baby?
- c. Could he do it well?
- d. Would he do it conscientiously?

Godparents should be baptized and confirmed practising Churchmen. The reasons are obvious in view of their office. Only a practising Christian can qualify to discharge Christian duties. How can a pagan enter into the spirit and meaning of the full Christian Faith and life?

Being a godparent involves grave responsibilities, and it ought not be undertaken lightly. But it is a blessed service to God and to His little ones. Jesus said: "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God." (St. Mark x. 14). To you, prospective godparent, is given a most wonderful opportunity to bring them to Him. Be faithful to your charge!



Font and Sepulchre

BY H. BOONE PORTER, JR.

THE theologians of our Church are devoting increasing thought to Christian Initiation: the entry into the Christian life by Baptism, Confirmation, and Communion. It is to be hoped that our clergy and laity generally are also learning to devote more attention to this topic in their prayers, meditations, and Bible reading.

It is with this in mind that the ensuing translation of ancient prayer is offered. We may mention at the outset its interesting relation to our present Prayer Book liturgy of Holy Baptism. In the latter (page 278) there is a series of "supplications" (or rather, single prayer broken by a series of *Amen's*) at after baptismal vows. These were not taken from the pre-reformation Roman rite, for the latter is surprisingly deficient in expressing the great Pauline teaching about the Sacrament. Cranmer took them, as well as some other material, from the "*Mozarabic Missal*," a collection of ancient Spanish services published by his contemporary, Cardinal Ximenes of Toledo. From the long Mozarabic prayer for hallowing the font, Cranmer excerpted eight striking clauses; and used them in the 1549 Prayer Book. Four of them appear in the later editions, including our own. The litany-like use of *Amen* after each sentence is a distinctive custom of the ancient Spanish rite.

By a happy coincidence, a Gallican prayer book written in France in the early eighth century (the so-called *Missale Gallicanum vetus*), preserves an earlier version of the same prayer. It is this older version which is here rendered from Latin into English.

This prayer, well over twelve hundred years old, is noteworthy in several respects. First, it is a very venerable branch of our own liturgical family tree. As an expression of the doctrine and meaning of Holy Baptism, it provides considerable food for thought. Last but not least, it is one of the most beautiful baptismal prayers to be found in any Christian liturgy. Asterisks are placed

at the beginning of clauses still represented in the Prayer Book; daggers indicate additional clauses in the 1549 Book.

* * *

Lift up your hearts.

We lift them up unto the Lord.

Let us give thanks unto our Lord God.

It is meet and right so to do.

It is very meet and right that we should give thanks unto thee, O Lord, Everlasting God, who alone hast immortality and, in order not to possess it alone, hast also bestowed it on us, in the renewal of life; who, after mankind had lost through disobedience the dignity of its first state, didst will to restore a better state by such a precious and joyful gift of Baptism.

Be present, we beseech thee, as we call upon thy Name: sanctify this Font, O Sanctifier of mankind; make this place meet for the over-flowing of thy Holy Spirit; *let that old Adam here be buried, let the new rise up; *let all die that is flesh, let all that is spirit rise up; let those who are foul be stripped of their faults and their reproaches ripped off, let the robe of glory and the raiment of everlasting life be put on.

Whosoever are baptized into Christ, let them put on Christ. *Whosoever here renounce the devil, grant them victory over the world. † He who callest upon thee in this place, recognize him in thy Kingdom. † Let sin and vice be so drowned in this Font, that they may never again arise; let the virtue of this Water so prevail that it may quench the flame of the eternal fire. As many as the Font admitteth to thine Altar, may thine Altar admit to thy Kingdom. May all fear of death die here. † Whosoever here beginneth to be thine, thine let him not cease to be. † Whoever here denieth himself, let him find thee as his gain; *and may the people dedicated to thee by our ministry and by Sacrament be dedicated to everlasting rewards in thy presence. Through our Lord Jesus Christ. . .

Suffering

BY JAMES H. MORGAN

"I reckon that the sufferings of the present time are not worthy to be compared with the glory which shall be revealed in us":—*Romans 8:18.*

TO which text of Saint Paul's, the great majority of us might well be tempted to say something like this: "I don't know anything about the glory which is going to be revealed in me. As a matter of fact, I don't even know what the word 'glory' means. But this I do know: the sufferings which I am going through now are so bad that I don't have the energy or the time to think about the future."

That may be too strong an analysis of our current thinking. In one way, it probably is too strong. In another way, it is not strong enough. It is too strong in its emphasis upon the difficulties through which we are passing. Every one of them can be found in recorded history often even with a slight touch of the more horrible, the more bizarre. It is not strong enough, however, in its emphasis upon the glory which, says Saint Paul, "shall be revealed in us."

A great deal of the troublesome thinking about such a statement as this one of Saint Paul's is that we have forgotten, indeed if we ever did know, what the glory about which the New Testament speaks, what that glory meant to earlier Christians, what it still means to us, their descendants in the faith.

But the sufferings are very familiar to us. It would be wearisome to repeat them further. Who is there who is not worried, worried almost to exhaustion, with the constant threat to our peace of atomic warfare? Who is there who is not worried almost beyond endurance by the tensions under which we are forced to live? Who is there who does not think even a little about the cost of living, the prices of goods and services, the progress within our country of the forces of the right and of the left? And is there a man or woman alive to whom there is not the vivid

load of personal sorrow, personal failure, personal tragedy, so personal, so heavy, crushing that oftentimes it would seem impossible to bear further?

About the sufferings of the present time we are very intimately familiar.

About the glory "which shall be revealed in us," there is less knowledge, but greater curiosity for, to use a homely expression, the grass is always greener on the other side of the fence, mankind being a most curious group of God's creatures.

With any sort of sufferings, there are several ways to deal. Most of us are Stoics whether or not we have ever studied the Graeco-Roman philosophy of Zeno and his followers. These people in ancient times were among the most honorable citizens. They pledged their word; they kept their word. They acted and they suffered if suffering was called for. They carried it to the high, their essentially impossibly cold, austere thoughts logically to the end in the stone baths where with complete equanimity they cut their veins without sorrow, without remorse. You and I are completely enough Christian not to follow through logically that far in our thinking, yet essentially we are Stoics at heart.

Trouble, sorrow, failure, these things meet with upright face, allowing the blow of an outraged fortune to rain down upon nobly, yet dumbly accepting them as they come. It is a noble line of thought, Stoicism, but it is a negative line. It does not make any room for the yearning of man for something beyond, for some future glory which, out of the suffering, shall be revealed in him.

Then there are people who will tell you that there is nothing wrong with them, with the world, with mankind in general. There being nothing essentially good or noble in the world or beyond it, there being nothing which will serve as a standard where they may fix their lives, they blow hot or cold

the prevailing winds shift their emphasis. Although once much more popular than now, there is a secret answer to a secret turning in the 19th Century thinking so aptly summarized in the tag line of the Frenchman Coué: "Every day in every way, growing better and better."

Some of us mistake this Pollyanna sort of philosophy for Christianity, following Coué and his school, thinking that we are following Christ.

But the following of the Lord Christ takes quite a different turn in life's road than either of these two former ways. The Lord asks us to walk with Him down a different road. It will not be different in not having any problems. It will not be different in not having any sufferings. It will be different in that being a positive belief, a positive faith, it will have at its end a glory, revealed to us, beyond the most violent, the most arid expectation.

There is one hurdle which must be successfully leaped before any further discussion is possible. It is the formidable hurdle of thinking that some people, by surely a magical process, are free from all sufferings. This is just not so. It had better be speedily shoved, pushed out of the mind. Every man bears his cross, bears his load of mistakes, of sins and errors, both his and those of the whole world. The difference is in how we, through God's grace, bear them.

Whether you are a young Romanian poet, in jail for so-called treason, writing a mocking panegyric for Stalin's birthday; whether you are a Chinese bishop praising the government while you try to keep your flock true to Christ; whether you are suffering personal loss or public disfavour in our own land—how, the manner in which you accept the burden is the test of the sort of glory which shall be revealed in you, both here and in eternity.



THE AGONY IN THE GARDEN
Italian XV Century Woodcut

For the glory does not commence only after we have left the present world. 'Heaven lies all about us' and those who walk there are the senior citizens, the elder statesmen, if you will, of the Christian commonwealth. And it is in the manner in which the inevitable suffering, coming soon or late in every life, is borne that makes the citizenship possible, or even probable for us.

For the Christian is a realist, a materialist even. He neither stands dumbly with head bowed awaiting the blows which are his lot; nor does he glibly mutter that there are no such things as blows, or disappointments or sufferings. He knows that such things indeed do exist in every life; but he knows further, more completely, more passionately, that there is another way open for him which is neither stupid nor cowardly.

The late great Archbishop of Canterbury, William Temple, writes somewhere that "we

so commonly contrast 'material' with 'spiritual' that we easily suppose matter and spirit to be mutually exclusive opposites. For Christians this is certainly not true; indeed, Christianity is the most materialistic of the great religions."

"The sufferings of the present time are not worthy to be compared with the glory which shall be revealed in us."

The Christian accepts, with the Stoic, the sufferings which come to him. He accepts his part in the total human family. But there the similarity ends. He does not dumbly accept them. He uses them. He takes the sufferings into his two hands; he accepts them with the knowledge of what they really are realistically and positively, and he uses them.

What does he use them for? He uses them to build the glory first of all, the glory of God's kingdom through obedience to this action shows; and then, he uses them in the building of the glory which God has promised for every one of us who love Him completely and hopefully.

Does all this sound strange? It is, in a natural fact, not one bit stranger than the manifestations of the human love with which some of us are happy to be familiar. What do we understand better than the desire of the lover to be present with his beloved? What do we understand better than the anguish of the mother forcibly separated from her children? What do we understand better than the action of a brave man in peace or in war, in defending his superiors? And yet these are dim, human instances of the love which God has for us, of the glory which it is His plan to give us.

For the secret which the Christian shares with his Master, as fellow-heirs of God, is this: that love is what makes the difference in the suffering, makes the suffering bearable, makes the glory so sure that the suffering will gladly be endured without murmuring without regret. The suffering is made possible to be borne through the love for God for the Christian family scattered throughout the world.

Who can do these things? The answer must be that no one can, in his own strength



THE DESCENT FROM THE CROSS
Flemish Wood Carving
(Courtesy of the Metropolitan Museum of Art)

he same God who loves us gives us the power to bear the suffering of the present time, in the belief, the trust, the faith that in that soil will spring such glory as our minds can scarcely conceive.

In all Christianity, the response to God is an individual response. Your faith in God and His love and care for you is not sufficient for me. There must be my personal response to that love 'forever full, forever giving free.' It is my response which will, through God's grace, save me. It is my response that will save you. While we are more affected by one good example than by thousands of good words, it is still my privilege, individual response to God's love for which will finally bring me to the glory which is uniquely mine, made for me, made in order for me, fashioned with me alone in the thought of God.

The personal response is to a personal Saviour. The sufferings are personal sufferings. The glory is a personal glory. Herein is the mystery of the ages. Other religions have been salvation religions. Other religions have had dying saviours brought back to life. Indeed, other religions have promised as much to their followers as our Holy Religion promises to us. But it is only Christianity alone and uniquely which has at its heart the loving figure of a personal Saviour as interesting, as much desiring, as much hoping for individual turning to Him as that of any greater man, of any more noble man, of any more noble man, of any more famous man.

The little child bringing some warm clothes to the Christmas crib, for the weather is cold outside and the Holy Child has no shawl to cover His tiny limbs; the inarticulate French peasant kneeling before the crucifix; the Little Poor Man, Saint Francis of Assisi, lost for night after night in meditation in his poor Chapel, the little, unheard-of kindnesses done by little, unheard-of people, all this, and much more, is taken personally by a personal Saviour and accepted as love for what it is—the yearning of the heart for the glory which shall be ours if we follow Him wherever He leads us.

Our Lord Jesus would truly have done all that He did for the world, would have done



THE CRUCIFIXION
Ancient Stained Glass
Potiers, France

all that for you or for me alone. He is still going out into the hearts, the stony places of our hearts, looking for the one sheep which has gone astray although the ninety and nine are safe in His tender, loving care. He is still loving us for what we are now, sufferers in a world which despises Him and laughs at us. He is still loving us for what we shall be in the future, glorious winners, conquerors of the present sufferings.

If we return His love, with the deepest warmth of which our hearts are capable, in thought and in words and in deed, then the bold and magnificent and triumphant and positive cry of the Apostle is ours too!

"I reckon that the sufferings of the present time are not worthy to be compared with the glory which shall be revealed in us."

The Needs Of The African Mission

By JOSEPH PARSELL, O.H.C.

IN our Holy Cross Liberian Mission we have reached one of those stages in Mission work when the people of the Hinterland are turning to the religion and services that we bring. It is a day of desire for God, the things of God and the corporal work of mercy which follows our missionary effort. Since the last year of the war this movement has been underway and it has led to the establishment of five outstation schools and other evangelistic centers, so that now the Mission has some forty towns where regular preaching is held, and 573 children in its schools.

At the hospital, under Dr. Beasley's leadership, the numbers coming for treatment have been tremendous. During the last year there were 57,714 patient visits. There are between 110 and 120 leper cases under our care. This calls for a separate town named Mbaloma (a place of healing), though women who have babies are at the hospital town, Hilarylahun. In fact we have the largest local school system, and the hospital ministers to the most individuals in the whole of Liberia.

When I was preparing for furlough we canvassed the need at the Mission, and came to the conclusion that we should have the help of some seven people. Some were to be

for replacements and some for new talent. We needed a priest, a doctor, a qualified teacher for the high school, a technician, a secretary, a man to help with the building and a mechanic to assist with the jeep on the roads. Only with this help could the doctors, the school staffs and the Father-in-Charge be relieved of too heavy burdens.

We have been fortunate to find all the above workers. For this we are most grateful to God.

The workers are as follows: Fr. de Coudres has returned from a leave in England as a priest companion of the Order. He is now under the trial period at the end of which he will take annual vows as a companion.

Fr. Joseph Smyth, M.D., is going out as a doctor to assist Dr. Beasley. He is expected to fly out in mid-August by Pan American Airways. At the moment it is very difficult to get ship passage from England, and it would seem that so many people went to West Africa to the Coronation that the ships are full taking them back to Africa.

Miss Mary Juchter, now taking an M.A. at Columbia, hopes to leave for the Mission at the end of October, to take up the teaching in the high school, which Miss Simon and Mrs. Beasley have done in the past. We expect several more of the girls to come to high school next year and want to be prepared for them with a woman teacher.

Miss Jeannette Davis of Easthampton, Mass., a graduate of the University of Massachusetts, is to go as a technician to help Dr. Beasley in the hospital. St. John's Church, Memphis, is being responsible for her travel and support. Dr. Beasley is delighted with the prospect of the technician and doctor for the time when the rains come in October, when the hospital will have five to six hundred people a day coming for treatment.

Miss Lucienne Sanchez is to sail with Miss Davis in mid-August. They will be expected to fly from Europe. Miss Sanchez has



DR. BEASLEY INSTRUCTS NATIVE DRESSER

working as a secretary in the Diocesan Office in New York and she will help Fr. Taylor in the Mission office and Sister Mary Teresa at the girls' school. We have been able to send out Miss Sanchez through the special help of some of our friends. But we have to raise the money for part of her travel and support in special gifts, in order to break into the regular contributions to the Mission funds.

Finally we have two young men who have responded to the call to help in the field. But we are not able to appoint them until we have a reasonable assurance of support for their travel expenses. Of these two, one has already writing certainly agreed to go, and is now waiting for the assurance that we can give him the support for him. He should be of great help to Fr. Taylor in doing the many tasks around the Mission, especially in the building projects.

Through the Youth Offering of a couple of years ago we have a fund available for building the many needed houses for the schools and hospital. These projects cannot be realized until there is someone to help Fr. Taylor with the burden of supervision. The other fathers are concerned with the schools and preaching work, and Fr. Taylor has to run the Mission, build the houses and keep the books. To have a secretary will relieve some of the father's burdens, and to have an assistant to supervise the building operations will finally give the father a real chance to do his job properly.

Then there is a road to be built. For this we need further supervision. We believe that we have a young man for this task also, but no funds as yet. Before we can contemplate an adequate water supply, which is vital and which will so greatly reduce the intestinal complaints, we have to be able to get in more cement and other supplies. Through the generosity of the people of the Diocese of Tennessee we do have a jeep, but the road for it goes east. Our supplies come from the west, from the British Protectorate of Sierra Leone. The local government officials are extending their efforts and labor supply to construct the roads and a field which will make the needed link with



VICTIM OF SLEEPING SICKNESS
Bandages cover places of glucose injections
This Patient Recovered

Monrovia better, therefore they cannot assist us now with the project of the connecting road to the west. The local people will help as much as they can, but what we need is our initiative and supervision. This does require some one from the Mission and so we need a helper here.

For the two young men we need \$50 per month each for support, and \$600 for each for transportation costs each way. We have made a start toward the support of the young man who is sure about going, but we need extra help, and we need it outside the regular channels of Mission support. If any guilds, societies or individuals want to give special help to these projects, *i.e.*, for Miss Sanchez and the two men, we should be most grateful if gifts were sent to the Editor of the Magazine or direct to Fr. Parsell. The gifts should be really in the nature of a special offering and not take the place of regular contributions to the support of the Mission.

Now is the time when we need these workers. We have found suitable persons. Can you help send them out?

On Faults In Others

BY SISTER IGÑATIA, O.S.H.

WHEN we first recognize the beauty of the love of God, everything else in comparison seems unreal or of little value. We want nothing so much as that every obstacle between us should be removed. We make a tremendous effort to be and to do that which we think would give Him pleasure. The self-discipline thus required seems a joyous exercise for so good and so happy an end. We set ourselves seriously in the way of perfection. The road ahead seems clear and sunny. In our untried enthusiasm, we would like to make a holocaust of ourselves. In that ardent desire we have, in our own minds, made a clean sweep and bonfire of all our own faults and we experience a delightful sense of freedom.

We do not travel far before we stumble, and sometimes fall, over the faults of others. They trip us up like unexpected stones in our path. We find ourselves irritated, exasperated and even alarmed by the faults in those around us. We are not only unable to help them as we would like, but it is they which seem to make it so difficult for us to practice the virtues we most earnestly desire.

The life in Religion is only an intensification of the life of any baptized Christian, and the goal of each of us is the same. Our sins and temptations are the same, and we all have the same means to overcome them, whether we are monks and nuns or parents, members of a family, students or workers in offices, factories or farms—anything, in fact, except tramps who acknowledge no responsibility, or hermits who have no community life. Since no one is perfect, unless we ourselves choose to become tramps or hermits, the burden of others' imperfections as well as our own will be with us as long as we live. It might be helpful to study the method of those who have handled the problem most scientifically and with the greatest success. Those people are the saints, and there is extraordinary unanimity among them both as to approach and technique.

Sometimes they even make other saints the process of becoming saints.

Our goal should always be before us. We all want to learn to love God and to love one another, and to behave at all times as that were consistently our first consideration. This is not always easy.

First, no matter what a person may appear to be doing, we must be generous and not suspicious. We must trust that the motives of others are at least as high as our own: it is possible they are not at fault at all, and we only think they are because we are ignorant of their motives. Of course, they may have misunderstood or be mistaken, but before we allow ourselves to believe that they are, we should have looked well at our own faults, and remembered the many times when, though we have felt quite sure, we have been mistaken; we must never fail to give others the benefit of the doubt.

People who, externally, are extremely correct themselves can easily be too aware of small faults in others, and magnify them until they become, to them, quite shocking. They forget that while behavior in Christianity is important, it is not the most important, and the habit of distrust, fault-finding and detraction is not compatible with habitual charity.

Then we have all to learn not to assume cares that do not concern us. If we are always looking out of the corner of our eye for some one else's fault or mistake, we not only lose our own peace of mind, but we distrust and irritate those whom we wish to help to be correct.

True charity, on the other hand, may require that we mention a repeated grave fault to the person who commits it—not to other people—and if it is not remedied, we should report it to the person in authority. This requires prudence, humility and courage.

In writing to her sisters, St. Teresa said: "Charity is proved and tested . . . by keeping

patience and by not being shocked. Pray constantly to God for your sister, and endeavor to practice perfectly the virtue contrary to her fault. Force yourself to do this, and you may teach her by deed what by words or even by punishment she would never attain to, when as the sight of these virtues in another would make a great impression on her. This is good advice; do not forget it." *Way of Perfection*, Chap. VII.

St. Paul, Rom. 15:1, says, "We then that are strong ought to bear with the infirmities of the weak and not to please ourselves . . . for even Christ pleased not Himself . . . therefore receive ye one another as Christ has received us to the glory of God." What vision of the City of God this puts before us! Each of us is loved, each is trusted, each is wanted and "received," as Christ has received us to the glory of God.

This radiant all-embracing generosity is possible spontaneously only to a supernatural charity. It is the sanctity of the saints. But the saints often tell us the mechanics of charity, and by following that blueprint, we are travelling as nearly as we are able by their path. First, we that are strong (and in some sense each of us is strong) must bear with the weakness of others. In many senses the strongest of us is weak. It would seem then that the measure of our maturity is our readiness to bear with

the weakness, the sinfulness and the faults of others. This means mutual courtesy and the willingness to be forgiven as well as the willingness to forgive. We are all guilty, and we each ask God to forgive us as we forgive those who trespass against us. We are only forgiven as we forgive. Charles Williams tells us that to forgive and to be forgiven are one thing. "The condition of forgiving then is to be forgiven;"¹ that this renewal of love sometimes takes heroic sanctity. "We may say and think we have forgiven, and then find we have not."² Pride and resentment may long linger unsuspected in some remote corner of our souls, and most of us are not heroic saints. What can we do? We simply have to follow the chart that they give us and do what we would do if we were saints. If our pride makes us harsh and unloving, St. Francis de Sales says, . . . "as regard things which are undoubtedly wrong, we must be full of compassion, and humble ourselves for our neighbor's fault as for our own, praying to God for their amendment with the same fervor we should use if we were subject to the same faults."³

This is what we ask the Holy Spirit to do in us and for us in others, every time we say the Lord's Prayer.

¹ *He Came Down From Heaven*; Faber and Faber, 1950, p. 157 ff.

² *Ibid.*, p. 168.

³ *Spiritual Conferences*, 1945, Newman, p. 72.



HOLY CROSS MONASTERY FROM THE GARDEN

Five - Minute Sermon

BY JULIEN GUNN, O.H.C.

"But God forbid that I should glory, save in the Cross of our Lord Jesus Christ. . . ." (Galatians 6:14a)

"GOD forbid that I should glory save in the *electric chair*!" Would that not be a startling thing for anyone to say under any circumstance? And yet to his hearers, the words of St. Paul would have had the same meaning in the first century A. D. Did they not see the naked bodies of dying and dead criminals exposed in all their horror along the road sides of Asia Minor? And yet, despite this, St. Paul could say that he glorified in the Cross.

Our brass crosses etched with passion flowers or gilded crucifixes have become all too common to Christian eyes, so that we come to take even the redeeming passion of our Lord for granted. Perhaps it is this easy familiarity that has made us often forget the Cross of our Lord in time of suffering and temptation. The symbol of the infinite compassion of God has lost its power not only to sustain, but to be the cause of glory and joy for us all.

It was through the suffering that our Savior brought us salvation, as the collect for Monday in Holy Week in *The Book of Common Prayer* reminds us: He "went not up to joy but first he suffered pain, and entered not into glory before he was crucified." The obedient willingness of Him who was the Son of God meant enduring all this for us. In the dereliction of the Cross of our Lord we have the promise that all suffering borne for God's sake and men's can be sanctified. Nothing in the way of pain and sorrow is now without its meaning, simply because God chose it as His way to give life.

What a rush of gratitude and joy this should give to every Christian heart that contemplates the stupendous simplicity of God's great act! Now no longer death appals or pain can cower. The Cross which supported our Lord now becomes our support. It can never be easy, no; but it is now, through the grace of God possible.

September 14th is the Feast of the Exaltation of the Holy Cross, the titular feast of the Order. This marks the anniversary of the dedication of the two great churches built by Constantine the Great over the site of the Holy Sepulchre and Calvary. Hitherto were taken the relics of the Cross which Helena, mother of the emperor, had identified. The feast marks the complete transformation of the Cross from a symbol of shame to an emblem of redemption. We are no longer were criminals to be executed, but saved.

To find the Cross is all too easy. Each one of us has known that by experience. But now we Christians are called to exalt the Cross in our own lives that we might share in the mysterious way the redemptive dispensation of Christ. St. Paul could dare to say this to the Colossians, that he filled up " . . . that which is lacking in the afflictions of Christ in my flesh for his body's sake, which is the church." By this we can see why from shame the Cross has become the sign of glory.

Distraction

BY CHRISTINE FLEMING HEFFNER

TO the soul that has begun to advance along the way of discovery that is the Christian life, there comes a new temptation: the enemy's siege upon the heart by way of the mind-Distraction.

This is the equivalent, in the exercise of devotion to skepticism in the exercise of faith, and the means of its defeat is the same. Of ourselves we are helpless to combat it, living in a world so filled with ammunition for the enemy, so seemingly remote from our spiritual base of operation—Heaven.

We dare not lay our confidence in our own will or power of concentration, for the enemy will make good use even of this strength and tension, to draw our attention from things of the spirit to the subject of temptation, and even more disastrous to

es. So we overcome the enemy by a
 king maneuver, rather than direct com-

The method is to turn directly to God, not
 ely *from* the distraction but *with* the
 raction, and offer the subject, the occa-
 of the distraction, the distractedness it-
 to Him. Sometimes we can accompany
 y intercession, thanksgiving, petition, or
 a confession related to, or suggested by,
 distraction. If it is caused by a person,
 may pray for that person (and for grace
 overcome our irritation); if by matters
 concerned with our home or family, by
 thanksgiving for the gift of that home and
 family; if by desire of the flesh, by confes-
 sion of our too great concern for the flesh.

But at all events, the method is to present
 the distraction itself, no matter how trivial,
 or frivolous, how unseemly, to God.

In this we shall act as a little child, dressed

and prepared for a party, who stops to play
 in the mud, and who comes to her mother,
 dirty hands outstretched, dismayed at her
 condition, for the mother to wash her and
 make her all clean and fit once more.

So we come to God our Father, who has
 by His Grace prepared us for the feast of
 the Sacrament or the journey of prayer—hold-
 ing out the dirt on our hands for Him
 to see and to cleanse.

Thus the weapon of the enemy becomes
 instead an instrument of grace, bringing to us
 renewed and deepened sense of our depend-
 ence on God, renewed acknowledgment of
 our weakness and failure, renewed love for
 Him who so cares for us and provides for us
 and meets our needs.

The weapon of the enemy is hereby placed
 in the hands of our God, we are safe, He is
 glorified, and the gates of hell cannot prevail
 against us.



ADORATION OF THE HOLY CHILD

By Andrea della Robbia

Current Appointments

Father Superior will conduct a retreat for the Society of Saint Margaret, Boston, Massachusetts, September 7-12. He will sing the Mass at the dedication of the Convent of Saint Helena which will be held on October 2. The Bishop of New York will bless the buildings at this time.

Father Parsell will conduct a retreat for seminarians at Holy Cross Monastery, September 8-11; and will give a talk on the Liberian Mission at Saint Andrew's Church, New York City, September 20.

Father Hawkins will conduct a retreat for associates of the Community of Saint Mary at their Peekskill Convent, September 4-7; he will hold a mission at Saint James' Church, Albion, Michigan, October 4-11.

Father Bicknell will conduct a mission for young people at Grace Church, Newark, New Jersey, September 20-27.

Father Packard is to hold one of the retreats for seminarians at the House of the Redeemer, New York City, September 15-18.

Father Adams will preach a mission at Saint James' Church, Franklin Square, Long Island, New York, October 4-11.

Father Gunn will conduct the annual priests' retreat at Holy Cross Monastery, September 15-18; he also has a return engagement to preach another mission at the Church of Saint John the Evangelist, Duxbury, Massachusetts, October 4-11.

Father Stevens will give a retreat for the Community of Saint Mary at their convent,



"THEY SHALL MOUNT UP WITH WINGS AS EAGLES"
Isaiah 40:31

Kenosha, Wisconsin, September 2-7; following this he will conduct a retreat for younger women at Saint Mary's Convent, Peekskill, New York, September 11-14. After these engagements he will return to his monastery in Tennessee where he will be stationed again this coming year.

Brother James will assist Father Adams with the mission to be preached at Saint James' Church, Franklin Square, October 4-11.

Notes

Father Superior preached one Sunday at Saint James' Church, Lake Delaware, New York. As the eastern provincial chaplain of the Community of Saint Mary, he presided at the election of the Mother Superior of the eastern province on September 1.

Father Kroll conducted the retreats for the associates of the Order of Saint Helena at Versailles, Kentucky. After these, he conducted the Long Retreat for the sisters and presided at their General Chapter.

Father Hawkins celebrated the Mass and preached on two Sundays at Saint Andrew's Church, New Paltz, New York. Later in the month he conducted a retreat and a conference for the Brotherhood of Saint Andrew at Westminster, Maryland.

Father Harris served as chaplain to the sisters of the Order of Saint Anne at a summer camp at Spofford, New Hampshire.

Father Bicknell conducted a mission for young people at Saint Christopher's Church, Trinity Parish, New York City.

Father Packard held a conference for seminarians in Albany, New York.

Brother James assisted Father Bicknell with the mission preached at Saint Christopher's Chapel, New York City.



Ordo of Worship and Intercession Sept. - Oct. 1953

- St Cyprian BM Double R Mass a) of St. Cyprian gl col 2) Ember Wednesday 3) Edward Bouverie Pusey C LG Ember Day or b) of Ember Wednesday V col 2) St Cyprian col 2) Edward Bouverie Pusey—for the bishops of the Church
- Thursday G Mass of Trinity xv col 2) of the Saints 3) *ad lib*—for foreign missions
- Ember Friday V col 2) of the Saints 3) *ad lib*—for the increase of the ministry
- St Theodore of Tarsus BC Double W Mass a) of St Theodore gl col 2) Ember Saturday 3) Vigil of St Matthew LG Ember Day b) of Ember Day V col 2) St Theodore 3) Vigil LG Vigil or c) of the Vigil V col 2) St Theodore 3) Ember Day LG Ember Day—for religious education
- 16th Sunday after Trinity Semidouble G gl col 2) of the Saints 3) *ad lib* cr pref of Trinity—for the sorrowing
- St Matthew Ap Double II Cl R gl cr pref of Apostles—for ordinands
- St Maurice and his Companions MM Simple R gl col 2) of the Saints 3) *ad lib*—for the persecuted
- Wednesday G Mass of Trinity xvi col 2) of the Saints 3) *ad lib*—for the Order of Saint Helena
- Thursday G Mass as on September 23—for the Priests Associate
- Lancelot Andrewes BC Simple W gl col 2) of the Saints 3) *ad lib*—for the Seminarists Associate
- St Isaac Jogues and his Companions MM Double R gl—for vestrymen
- 17th Sunday after Trinity Semidouble G gl col 2) SS Cosmas and Damian MM 3) of the Saints cr pref of Trinity—for Christian reunion
- St Wenceslaus M Simple R gl col 2) of the Saints 3) *ad lib*—for all in temporal authority
- St Michael and All Angels Double I Cl W gl cr—for St. Michael's Monastery, Tennessee
- St Jerome CD Double W gl cr—for the Companions of the Order
- 18th Sunday after Trinity Semidouble G gl col 2) of the Saints 3) *ad lib*—for Church Institutions
- Holy Guardian Angels Gr Double W gl cr—for refugee children
- Of St Mary Simple W gl col 2) of the Holy Spirit 3) for the Church or Bishop pref BVM (Veneration) —for the Community of St Mary
- 18th Sunday after Trinity Semidouble G gl col 2) St. Francis C cr pref of Trinity—for the tempted
- St Placidus and his Companions MM Simple R gl col 2) of the Saints 3) *ad lib*—for the Oblates of Mount Calvary
- St Bruno C Double W gl col 2) St Faith VM—for the Confraternity of the Love of God
- Wednesday G Mass of Trinity xviii col 2) of the Saints 3) for the faithful departure 4) *ad lib*—for the faithful departed
- St Brigid of Sweden M Double W gl—for Christian family life
- SS Denys B Rusticus and Eleutherius MM Simple R gl col 2) of the Saints 3) *ad lib*—for the Liberian Mission
- Of St Mary Simple W Mass as on October 3—for chaplains in the armed services
- 19th Sunday after Trinity Semidouble G gl col 2) of the Saints 3) *ad lib* cr pref of Trinity—for missions to be preached this year
- Monday G Mass of Trinity xix col 2) of the Saints 3) for the faithful departed 4) *ad lib*—for the Confraternity of the Christian Life
- St Edward KC Double W gl—for the peace of the world
- Tuesday G Mass of Trinity xix col 2) of the Saints 3) *ad lib*—for the vocations to the Religious Life
- St Teresa V Double W gl—for Mount Calvary Monastery
- Thursday G Mass as on October 14—for the Holy Cross Press

. . . . Press Notes

At the Annual Chapter of The Order, held August 4th, Reports on the work of The Press and The Magazine were submitted for the fiscal year ending June, 1953. We regret to say that the net gain in subscriptions to *Holy Cross Magazine* was less than one hundred.

The problem of getting renewals is ever with us, and has been especially knotty the past year. We insert a Yellow renewal blank in the 12th, copy of each subscription, and if the renewal fails to come in promptly, we send the 13th, copy automatically—this time inserting a Purple renewal blank.

If neither the Yellow or the Purple blanks bring results, we usually send a form-letter, or a Pink renewal slip. All of this, of course, takes time, and money.

Considering that we publish at a loss to begin with, we sometimes get quite discouraged. True, some subscribers will eventually renew, but others will not, and the number of new subscriptions received each month is often cancelled out by the lapsed subscriptions.

Not infrequently, a subscriber will renew very late, using either the Yellow or the Purple blank, and then the fun begins! After considerable searching we will discover that the subscription expired seven or eight months ago. What to do? Send the back copies, or start the subscription as new? Whatever course we adopt, it is usually the wrong one, and then we have to remind ourselves that the "customer is always right", and after all we don't mind. The important thing is to get the renewal.

You will be helping us immensely by renewing promptly, and we wish to thank you in advance for your hearty cooperation.

Foreign Postage Rates took quite a jump recently. Mailing a one-pound package to Canada, for example, formerly cost 40c. With the new rate the same package costs 45c. The special Book Rate postage does not apply outside the 48 States.

In the latest issue of *The Quaker Review* we note that the Mowbray edition of Fr. Hughson's *Spiritual Letters* will be ready for distribution in the Commonwealth by the middle of September. The price is given as 15 Shillings. If you live in Canada it may save you money to order this edition from Mowbray's, 28 Margaret St., London W 1., England. We would have to add \$3. plus postage of 67c—the new rate for a two-pound package to Canada.

There has been a delay in the production of our new book *Lessons for Children* but it will probably be ready by mid-September. This is a Teachers' Manual of lessons on the Doctrines of the Church as given by the Holy Cross Fathers, and the price is 75c.

We are accepting orders for copies of Edward Gushee's book *The Church Today* at 50c, but all bulk orders should be sent direct to: Edward Gushee, 2000 St. Antoine Ave., Detroit 26, Michigan. Write him for special price on bulk orders.

We are now printing the Second Edition of *Spiritual Letters*, and the Fifth Edition of *St. Augustine's Prayer Book*. No change in either book.

THE REV. FRANK C. LEEMING, *Headmaster*PHONES: PEEKSKILL 7-9653
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Dear Fr. Drake:

We will be using Fr. Spencer's book again this year. Because of the great wealth of information we use it for two classes, 10th, and 11th, grades. In 10th, we go up to the Reformation with some collateral reading. In the 11th, we repeat some of the background of the Reformation and then complete the text. This gives us time for additional outside reading.

I heartily recommend "*Ye Are the Body*".

Sincerely,

FRANK C. LEEMING

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